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WHY COMMUNITY CENTERS?

Community centers have received more thought in recent years than ever before, presumably because they are meeting many needs not served by any other institution in our time.

Accordingly this section of *Community Service News* is devoted to some of the recent writing on community centers, including some from England and New Zealand not otherwise likely to come to your attention.

Community Centers as Living War Memorials, by James Dahir (Russell Sage Foundation, New York, 1946, 63 pages, 50 cents), is an excellent resume of the literature in the field and a necessary source of information to anyone planning either a community center or a living war memorial.

The men who fought in World War II probably will be honored in most communities not with monuments but with "living memorials"—something the community can use—James Dahir concludes from a study of published material on the subject.

A logical form for the living memorial, Mr. Dahir finds, is the community center, defined as "a community building or buildings planned and equipped to serve the leisure-time needs of a particular neighborhood," or in human terms as "the organization of the residents of the neighborhood, democratically, for the purpose of . . . promoting the community interest." The purpose is described as twofold: to enrich the lives of the community's members, and to revitalize our democracy "in its ancient home, the neighborhood," by deepening the individual's understanding of his responsibilities as a citizen.

It is through wise and enjoyable use of leisure, according to authorities cited in this study, that man can develop his full personality. The center can offer many things—club rooms, a workshop for hobbyists, an auditorium and stage for music-lovers and amateur actors, a gymnasium, perhaps a pool or an outdoor ball field—which the average person cannot afford for himself, but which the community group, in the opinion of many, can easily afford. And as the home of local clubs, athletic teams and hobby groups, the center becomes "the living-room of the community," humming with wholesome social activity; not least among its functions is to rescue people from the all-too-common curse of loneliness.

Thus the community center is an investment in happiness and health. The study notes that in Great Britain, when war workers were moved to new localities, the Ministries of Labour, Works, and Supplies provided centers "catering to every social need," and found that production soared.

The community center, writes Mr. Dahir, is an institution that is limited to no age or sex. Its first aim is to increase and deepen the importance of the social contacts of people who live near one another. It is the home of neighborhood clubs, athletic teams, and hobby groups. Ideally, it houses the community library. Two of its most effective tools for the creation of social unity are the music and drama groups in which neighbors sing, play, and act together for

amusement, pleasure, and the development of deepening personal and group experiences.

But the stage of the community center is provided not only for musicians and players; it is the community forum and the civic center of the neighborhood, the focus of local patriotism. Here public questions (*local* as well as national and international) are closely debated by people who know and have come to respect one another. Here is the platform from which is expressed the growing body of common ideas, convictions that are vital because worked out and proved in practice on the neighborhood testing ground.

Comradeship Continued by Community Advisory Group (Chancton, Dartnell Park, West Byfleet, Surrey, England—16 pages, sixpence), defines community and includes brief suggestions of thirty kinds of community groups. The following quotations are taken from the booklet:

"Community is concerned with people first and with things in their relation to people. It starts with persons and builds up institutions; it does not start with institutions and build down to persons.

"It puts co-operation, sharing and service in place of competition, self interest and exploitation. It creates a place of meeting and sees the common good as the only kind of profit worth striving after.

"Relationships in community take no count of differences of race, social class, political opinion, education or sectarian background. They accept people for themselves—for what they are—and for what they may become.

"Because it is a voluntary association of free people, true community is also true democracy and, as such, its concern is for the growth of good families, good neighbours and good citizens. It sees the home as the centre of society but it realises that no society can live and grow out of a collection of isolated homes.

"It does this by meeting people on the level and working with them as comrades; not just by reaching down a helping hand from some safe and privileged position.

"It believes that making a good thing is more satisfying than making a big profit. It realises that work can be play and play can be work. It sees that neither leisure nor money have value apart from the way they are used.

"It affirms that men live most fully by developing all their latent gifts in the service of the community. Anything that hinders that development or turns it to selfish ends has no part in community and no benefit for the man or for the society in which he lives. It does not regard 'security' as a first aim of life. In any adventure for worthwhile ends, it is necessary to take risks and community is an adventure in living.

"In whatever form it finds expression, a community can never be an end in itself. It denies its nature insofar as it become self-conscious and concerned for its own survival. It is not the community group that matters but the relationships it expresses; not its existence but its service.

"Community is and must be voluntary in spirit and in action. It will not seek to impose its principles, its practice or its findings. Insofar as it is successful, it will recommend itself by its life and its work.

"Community does not live by weights and measures. Its members have grace to take—as well as to give—without grudging. Its sharing should be spontaneous, having no taint of 'charity' in the giving and leaving no sense of debt in the acceptance.

"Possessiveness and personal pride are the last enemies of community. Put out at the front door, they are apt to come in again at the back, disguised as possessiveness of a personal job or function in the community; pride of leadership or of superior skill; a competitive desire to use gifts for self-glorification instead of the service of the community.

"Money exercises strange compulsions. It must be kept in its place whenever and wherever it comes into the life of a community. It must never be allowed to influence the decision or to coerce the action of a group. Nor must it determine its objectives. If the objectives are sound, ways and means will be found for their achievement.

"The freedom of the individual in community is freedom to act in any way that does not deny his own conscience, that will not limit the freedom or outrage the conscience of his fellows, and that will fulfill his responsibilities to them and to his daily task.

"A leader in community is not a dictator but a servant—the man whose shoulders are broad enough to carry the burdens of responsibility; the one who has most to offer in wisdom and experience and who gives it freely and unconditionally.

"Every attempt to achieve community should begin at its beginning and grow up as it goes. It will be wise not to run before it can walk and not to be unduly discouraged by failures to live up to its vision. A small thing well done is better than a big one well talked about. Something that moves and grows is more useful than are any number of paper plans—it is *alive*."

WHAT THE CENTRES DO

"These centres provide a friendly focus for the social, cultural, and recreational aspects of urban life. They seek to build up a social sense and develop personal and group responsibility in local, national, and international affairs. The well-found centre will probably include a common room, canteen, assembly hall, reading room, and possibly small craft and workshops. It will provide for discussion groups, classes, handcrafts, drama, play readings, film shows, concerts, and recitals, dancing, and socials. It will develop an information service, initiate local surveys and social research, provide data for questions in Parliament, and cooperate with the local body. It will break down the loneliness and isolation of built-up areas where people can live next door to one another for years without becoming acquainted or sharing in one another's interests. It will seek the highest standard of living which a community can achieve. . . ."

"*Community Centres—Some Service Experiences*," by Tharold and Farrow (Published by Home and VanThal, 3 Clifford Street, London S. W., 1945. 37 pages, 6 shillings net), a discussion of community centres as they developed in the Royal Air Force, and their significance for the days of peace, contains some good practical suggestions and sound philosophy.

"Community centres planned and organised with imagination and from an intimate knowledge of needs could help to fill the spiritual vacuum which demobilization will create. They could be the instrument for re-creating our local communities on whose social health the nation depends. A great opportunity awaits this country within the year or two after the war. But if we have to wait five years or even ten before anything is done, that opportunity will inevitably pass and we shall all be scrambling to get what we can for ourselves out of a society which does not offer us the opportunity to put something into it. Let us not then delude ourselves that voting from time to time for men whom we do not know, or policies in which we are not interested, makes us a democracy.

... "The walled cities of our ancestors were unsanitary pest-houses, but they had a social cohesion and hence gave a purpose to the lives of their inhabitants which is largely lacking in our 'built-up areas.' The community centre can restore the sense of social purpose to our lives, and by helping each individual to raise his own standards thereby raise the quality of living of the community as a whole."

MEANS AND ENDS

"The fundamental weakness of our modern civilization has been an obsession with the means of physical existence which has blinded us to the ends of life. Too often the means are tacitly accepted as ends, so that progress is measured in terms of bathrooms or literacy. The chief failure of modern education has been its failure to create a sense of purpose in life. In former times belief in the dogmatic creeds of organised religion supplied the needs. We have rejected the dogmas, but as Bernard Shaw has said, 'in throwing out the bath water we have thrown out the baby as well.' The need for a unifying purpose in life is so fundamental that evil secular 'religions' like Nazism have filled the vacuum created by the rationalists.

"Community centres are a means to an important end. Only by having constantly before us a clear sense of their purpose shall we avoid once more identifying the means with the end. The main purpose of community centres is, quite simply, to encourage good community living by giving each the opportunity of self-development and all the desire to serve their fellow-men. The definition of purpose is simple, but the implications are tremendous. The aim is no less than to produce a society whose conscious purpose is to work for the general good, a society which sets out to apply to its everyday life the ethics of Christianity. In working towards this end community centres are necessary because they provide an outlet for the social qualities of man. In the absence of any such provision man's predatory and anti-social tendencies have free play. It is equally clear that

community centres must be the birth-place of a new spirit, and not a sop thrown to a discontented and divided society. It will, for example, be no use building the most magnificent community centre in a waste of slums. Neither will the community centre be a substitute for honesty in business dealings or in politics. The community centre will not justify itself by organising activities for the enforced leisure of the unemployed, but only by becoming the medium of expression of a social conscience which does not allow men to rot in idleness, does not tolerate slums and demands honesty and humanity in all human relationships.

NOT A SUBSTITUTE FOR THE HOME

" . . . The basis of a healthy national life is, and must continue to be, the family, but there is no question of a choice between a communal and family life. The community centre is not a substitute for the home. The greater part of people's lives will be spent in the future, as in the past, at their office or factory or in their own homes. But for a man or woman a life which is circumscribed by the office and sitting-room, or the kitchen, sitting-room and bedroom, is liable to become unduly narrow and monotonous. Before the war the lives of millions were so restricted except for occasional escape to the cinema or public house. The long-term influence of the war is likely to be, not a breakdown of family life but an increasing impatience, particularly among women, with a domestic life without outside companionship or interests. A community centre could satisfy that desire in a way in which the cinema and public house cannot. . . . Exceptionally gifted individuals may feel self-sufficient and remain jealous of any encroachment on their solitary leisure. The majority, however, will only achieve their fullest development as individuals through their association with the community. Even extreme individualists could be valuable members of a community centre without taking part in its organised activities. Artists could lend their pictures for exhibition and writers contribute to a community centre magazine or newspaper.

" . . . If we have our working-class centres and middle-class centres, with no mixing of classes in the same centre, it is difficult to see how they can be a unifying influence. They may even emphasize social differences and class-consciousness and thereby become a disruptive force. Mixing must of course be on a basis of complete equality entirely free from the damping and damning influence of patronage. This view might have been considered romantic idealism before the war, but the war has to a considerable extent removed the blinkers of time, custom and prejudice. It will be necessary to take speedy advantage of this newly found vision or we will relapse into the purblind past. . . .

"Another danger to be avoided is that of a community centre falling under the dominating influence of any one political party. An interest in politics, which means party politics, needs to be encouraged. People will still join their party associations and political clubs. But the community centre must be the common meeting ground of all parties as of all classes and religious denominations.

" . . . There would be disadvantages in building enormous centres catering for many thousands of members. The effect would be to produce the impersonal

atmosphere of a large hotel. And if the community centre does not create closer personal relationships it will have failed in its main purpose. Furthermore, people will want their community centre, like their little shop, 'round the corner.' They will not be willing to travel long distances after a day's work which has itself involved travelling. No general rule about size can be laid down, but the principle in the larger towns should be to have several smaller centres each providing facilities for a variety of activities, rather than one large one.

" . . . Democracy as a way of life was learned in this country by simple folk in service to the local community of which they were members, and it is only in the local community that the old faith can be reborn.

"The right kind of community centre could both re-create the local communities and become the medium of their democratic self-expression. . . . People learn a sense of responsibility by being given responsibility. . . . In such community centres the provision of schools and libraries, town-planning schemes and the preservation and extension of local amenities generally would be the subject of lively discussion and informed opinion. The active members of the community centre would begin to acquire the sense of responsibility towards their community which they now feel only for their personal and family lives, and the democratic way of life would then become a reality.

" . . . If we build 'one-income-level' towns as we did before this war, and if there is no common meeting-ground, old suspicions will revive, and in the absence of social contacts suppress the memory of war-time comradeship. If on the other hand we build our towns and villages as they were built before the Industrial Revolution for people of every trade and profession and income-level in the same streets, and if we provide a common meeting-ground in the community centre, there is hope that the war will have helped us to become a united community."

The Fielding Community Center, by A. E. Campbell (Seven-year report by the New Zealand Council for Educational Research, 1945), is a deliberately bold, experimental plan for a Community Center as part of the state educational system. This will be of interest to adult educators in this country who have felt that something should be developed nationally for adults paralleling the public school system.

An appropriate building centrally located, adequately staffed and under the local educational board has furnished adults with the constant opportunity to fulfill their "creative educational purpose" with "adequate standards of work." The plan has demonstrated, claims the report, "a successful type of organization for further education and recreation." It has attracted people "hitherto almost untouched by organized adult education in New Zealand."

The education has proved "more intensive . . . than had hitherto been possible." Advantages and disadvantages of such relation to a state system, and local attachment to the high school, are discussed.

A Township Starts To Live, published by The Common Cause, 17 Weymouth Street, Adelaide, Australia, 1945. 76 pages. 2 shillings.

This is an interesting account of the development of an Australian community center in a town of 1500 people in a river valley 45 miles north of Adelaide, settled by English people and German religious refugees in the early days of Australian history. So far the community's achievements include, in education, a high school, a state school, a technical school, kindergarten and nursery school, and a Lutheran church hall. A war memorial community hall, completed in 1925, built partly by voluntary labor, cost \$30,000 plus the voluntary help. A band rotunda and practical room cost \$2400. A "Centennial Park" of 18½ acres, with a sports oval, water service, concrete pavilion, and provision for varied games and sports, cost \$75,000. A cooperative store was purchased in 1944 for about \$50,000. There is also a circulating library. A fine swimming pool has just been completed; built largely by volunteer work. The community is now planning for an assembly hall, baby health center and a long list of other services.

The definite aims included building around existing community organizations, a legal entity for handling the center, land enough for the entire project, even if the development should be a long-time one, and unified planning of the whole. The legal entity organized is the Nurioopta War Memorial Community Center, Inc. This little book tells how the program is being carried out.

"It has also become clear that children learn democracy as they learn everything else—by doing; and that one of the best ways for them to practice democracy is through play, which is a real experience in social living. Nor does such play simply mean *being together*; it means *acting together*, working together in a common enterprise."—Adele Franklin and Agnes Benedict in *Play Centers For School Children*.

" . . . The Community Center idea involves much more than the mere erection of a club room, a playground or a dance hall. Fundamentally it is the embodiment of the good neighbor policy; of tolerance and understanding, of learning to live, not as isolationists, but as members of a community banded together in a spirit of cooperation for the common good."—from *The Community Can Do It*.

"It may not be long before there will be no such thing as a 'school' building anywhere. Perhaps there will not be 'public libraries' either. There will be public buildings, equipped for all the educational, recreational and cultural pursuits of all citizens of all ages."—Lyman Bryson, Editor's Foreword, *Planning The Community School*, by Engelhardt and Engelhardt (New York, American Book Company, 1940).

PHILOSOPHY OF COMMUNITY

COMMON HUMANITY

Science Illustrated for May, 1946, has a story about modern calculating machines. Discussing the problem of the behavior of air currents around a bullet that has just left a rifle it states:

"This sort of problem must be solved, not merely once, but as many as 200 times by modern engineers, designers, and mathematicians during the process of perfecting, say, a modern bullet, or a superfast airplane, or the latest in rockets.

"The solution of each problem requires several hundred thousand arithmetical operations; in fact, the whole set of calculations, involving 20,000,000 multiplications and an equally staggering number of additions and subtractions, would have been impossible until the 1930's, when the first really modern calculators were created. Up to that time, the designer could only make a good guess, build a model, and give it a tryout.

"A good mathematician unaided could work out an answer to the problem pictured above—if he had thousands of years to live. With a good adding machine he could do it in a lifetime. The Harvard mechanical brain, whose capabilities were announced by the University during the war, might handle the problem in a week. The ENIAC (Electronic Numerical Integrator and Computer) demonstrated about two months ago by U. S. Army Ordnance and the Moore School of the University of Pennsylvania, would polish off the whole matter in a few hours. Even so, this doesn't represent the ultimate in mathematics-made-easy.

"Army Ordnance, right now, is at work on a new calculator called EDVAC, which will outdo its fellow machines in the highly requisite matters of speed and accuracy; and the Navy is building a similar device at White Oak, Maryland. Probably these will not long maintain supremacy in working out their type of problems. Well along in the thoughts of scientists and engineers are intricate machines that will perform feats no one would possibly have credited to a machine just a decade or so ago. Will future machines actually do certain types of thinking for men? . . .

"The Harvard and M. I. T. machines and ENIAC have this in common; each one can be 'programmed,' just as you program your alarm clock. You set your clock and it wakes you up eight hours later. You don't have to figure out that it would tick 57,600 times while you slept. The clockmaster took care of that. In the great new calculators, the result of one calculation automatically enters into the next step in solving the problem, and this may be repeated tens of thousands or even millions of times. The operator sets up the calculator for a specific problem and the machine does the rest.

"Full details about EDVAC and the Navy's calculator will be unavailable for some time, but it is known that these calculators will have a greater capacity for problems in that they will be able to 'remember' up to half a million true-falses. And, capable of a million 'ticks' each second, they will be ten times as

fast as ENIAC."

In a hundred different directions we find specialization going so far that we seem to be dealing, not with human intelligence, but with some super-human qualities. Who are the supermen who create these marvelous complexities? If we should come across one of them going home at night on the subway, what would he be like?

He might be somewhat more vigorous than the average person, because it takes considerable physical stamina to stand up under his program of training. Generally, he will be a pretty good specimen of humanity. But, you probably could not pick him out from the proprietor of a hat store, or a successful clergyman or broker or the head bookkeeper. Ask his views on current questions and, outside his own and closely related fields, you will find him not much better informed than these others. Often he has been too busy to read outside his field. He has but one or two children, and in most respects is just an average, upper-middle-class American. In political alignment, he may be a Republican, Democrat, Socialist, Communist, or just uninterested in politics.

Our specialists, through specialization, produce a world of unspeakable complexity, such as is illustrated by the calculating mechanism and the atomic bomb. But these remarkable specializations have no purpose of their own, and commonly the specialists are in the same position. German scientists who worked on war devices seem ready to disclose their work to American scientists.

Extreme specialization, whether in business, science, labor, or the professions, does not provide the quality of purposeful fellowship which makes the world one. It does not provide the human wisdom which we need to direct the vast mechanism of modern life. It does not supply the spirit of common humanity to make its products safe in human hands.

A high quality of very specialized science is necessary to make the radio industry a technical success. Think of that, and then listen to the average radio program with its overwrought banalities. Can the species of animal which creates this marvelous mechanism be the same one that listens to its programs?

Modern technical civilization in human hands is like a powerful automobile or an automatic gun or a powerful chemical in the hands of a little child. Is there any method or principle we can follow which will give a large degree of stability and security during the period while we are becoming mature and are learning to master the new world that specialized science is creating? Unless we can find some key to living during this period, our technology will bring us to disaster.

What is commonly called enlightened selfishness endeavors to see all the effects of a line of action, and then to manipulate all the elements so that the results will serve one's selfish ends. But, life is too complex for that. Even by intelligent men, and with one of these marvelous calculating machines, it could not be done, for the calculating machine works only with the elements of the problem given it to solve, while the person who tries to live by enlightened selfishness is always unaware of some vital elements of the situation, and fails to

take them into his calculations. The German general staff thought it had calculated all the contingencies. The American people, outraged at the bombing of Nanking and the massacre at Lidice, did not realize that a price of victory would be the disgust of the world at our killing of helpless people by the hundred thousand at Dresden and Hiroshima. Enlightened selfishness always falls short of seeing the whole problem.

There is a principle or attitude which will act as a universal solvent of extreme stresses in society, or as a unifying principle that will harmonize the numberless complex relationships of living as no calculating brain could do, even with the help of the most modern calculating machine.

That unifying element is the spirit of human brotherhood. Insofar as it exists, it penetrates and acts upon every nook and cranny of human motive, however complex.

Some conditions of living are favorable to the development of this spirit of brotherhood, and some are not. The conditions most favorable to its development are life in a good family and life in a good community. We have to start with some supply of the spirit of brotherhood, but family and community are the forms of human society in which this quality can live and grow most naturally. It is from such small societies that this spirit spreads to larger units.

We believe that critical inquiry will sustain the claim that family and small community are the best and chief environments for the growth of this spirit. If that is true, then the maintenance of those institutions in vigorous condition, and their support, nourishment, and refinement, are among our most pressing concerns. The prevailing general disregard of the small community as a major resource for the stability of our society becomes one of our most serious blind spots. The common humanity of the community and the family must be recovered and greatly invigorated if we are to survive the period when technology has run so far ahead of our mastery of it.—Arthur E. Morgan.

EXAMPLE

I'd rather see a sermon than hear one any day.
I'd rather one should walk with me than merely point the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And best of all the preachers are the men who live their creeds,
For to see the good in action is what everybody needs.
I can soon learn how to do it if you let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

—From *Community*, Nuriootpa, S. A., August, 1946.

LEAN YEARS AHEAD FOR FREEDOM?

The primitive community was democratic. As feudalism and empire became the prevailing pattern over Europe, Asia and North Africa, democracy steadily lost ground until dictatorship was the prevailing pattern. Democratic habits survived in out-of-the-way places—in the mountains of Switzerland, too poor and too difficult of access to make conquest worth while; in the remote regions of Scandinavia where feudalism had not fully penetrated; in village life in England, which seemed not to interfere greatly with royal prerogatives; and in the mountains of Palestine, a sort of no-man's-land between several great empires.

In the heyday of empire the plight of democracy must have seemed nearly hopeless. What was it but the disappearing vestige of a past era, beneath the contempt of men of real affairs? Such it remained for long centuries. Yet the loss of democracy and personal freedom did not take away man's need for it.

The democracy for which the world is striving today is not a new creation, but is a continuation and an expansion of that despised tradition. If the thread of continuity had been completely broken; if there had been no carryover of the ancient democratic tradition, it is doubtful whether it would have been recreated under modern conditions. Life is very parsimonious of completely new discoveries. Most of what we have is the outgrowth of something already long existing. It is fortunate that the ancient tradition of democracy and community was preserved, even in out-of-the-way places, ready to spring into new life when conditions favored.

Today the small community is on the defensive. It has been exploited, liquidated, ignored and despised. Yet, just as the Swiss mountaineer, holding to his democratic life, was perhaps more a determiner of the future than was the Emperor of the Holy Roman Empire, so those who are keeping alive the spirit of the free and friendly community against great odds may actually hold the key to the future. For humanity requires for wholesome living the qualities which the small community can preserve and transmit better than can any other social pattern.

The coming years may be lean years for freedom. There is an old Chinese saying that in war the contestants acquire each other's vices. The war against dictatorship and totalitarianism is won at the cost of America traveling far in the direction of dictatorial and totalitarian government. In industry the war brought great increase of size and power to the great corporations. In government it brought centralization of power and absorption by centralized government of tax resources. In labor unions it resulted in mass organization which leaves little autonomy at individual plants, and little self-direction for individual workers. It tended to dry up small communities and to enlarge the cities. Individual freedom has been greatly infringed.

These trends may continue and even greatly increase. Yet they do not change the basic needs of mankind. There is the need for intimate human relationships, for the security of settled home and associations, for spiritual unity,

and for orderly transmission of the basic cultural inheritance. These the small community at its best can supply.

Whoever keeps the small community alive and at its best during this dark period, whoever clarifies, refines, and strengthens the vision of the great community, may have more to do with the final emergence of a good society than will those who dominate big industry and big government.—Arthur E. Morgan

TOMORROW'S TOWN AND COUNTRY COMMUNITY

"We must avoid the confusion of making "rural" synonymous with "agricultural." At the present time over one-half of the workers in rural communities are engaged in non-agricultural pursuits. With the decentralization of industry this proportion will increase appreciably. . . .

"A number of crucial considerations and problems arise in planning and thinking of stronger and finer town and country communities for tomorrow. A few of these problems may be noted here. One is the preservation of the values of the primary group in terms of organized and "whole" personalities, without the characteristic provincialism and warping inhibitions. A second problem is involved in replacing our segmentalized and secular culture with all-pervading and integrating religious values and controls, but still allowing for flexibility and change. Third, we must learn to use the machine to promote the good life rather than allowing it to enslave us. Fourth, there is the problem of preserving the natural environment and its values with a smaller proportion of the population in agriculture. A fifth consideration deals with ways and means of decentralizing political and economic control and at the same time maintaining reasonable efficiency and the necessary cosmopolitan and world outlook."—by Harold F. Kaufman in *The Christian Rural Fellowship Bulletin*, April, 1946. (The Christian Rural Fellowship, 156 Fifth Ave., N. Y. 10, N. Y.) (Used by permission).

ERRATA

In the January-February *Community Service News*, Griscom Morgan's article contained a major proofreading error on page 11, which confuses the meaning of an entire paragraph. Corrected reprints of this article are available to subscribers on request.

A few copies of the November-December issue contained duplicate pages (pages 1 to 8 and 25 to 32) and omitted pages 9-24. Complete copies will be sent to subscribers on request.

EVOLUTION OF THE IDEA OF COMMUNITY

It is only during recent years that the community has emerged into the general consciousness of social thinkers. This is illustrated by the following item from *Food for Thought* for December 1945 (119 Isabella St., Toronto, Ontario):

"When I look back on the processes of history, when I survey the genesis of America, I see this written over every page: that the nations are renewed from the bottom, not from the top; that the genius which springs up from the ranks of unknown men is the genius which renews the youth and energy of the people.

"Everything I know about history, every bit of experience and observation that has contributed to my thought, has confirmed me in the conviction that the real wisdom of human life is compounded out of the experiences of ordinary men.

"The utility, the vitality, the fruitage of life does not come from the top to the bottom; it comes, like the natural growth of a great tree, from the soil, up through the trunk into the branches of the foliage and the fruit. The great struggling unknown masses of the men who are at the base of everything are the dynamic force that is lifting the levels of society. A nation is as great, and only as great, as her rank and file."

"Woodrow Wilson wrote these words thirty years ago.

"In adult education today our attention is focussed squarely on the rank and file, with this difference. We see people not as 'great struggling unknown masses of men,' but as members of communities: farm neighbourhoods, city slums, suburban towns, fishing and mining villages, manufacturing centers. Many of us assert reality only when it becomes a normal part of everyday life in a locality."

The realization that human association begins in small primary groups and not in masses is one of the major advances in social thinking of the past hundred years.

In a great concrete structure most of the material is rock and sand. But the structure would have little strength but for the almost microscopic particles of cement which fill the small voids, and with chemical action bind the materials together. So human society, while it seems to be made up of people, institutions, undertakings and properties, would have little strength, and would crumble to bits, but for the invisible cementing power of mutual confidence and good will.

A dam of much strength can be made by piling up rock and earth without cement. The weight of the materials tends to hold them in place. Yet vastly more material is needed than in making a concrete structure. So a nation can be held together after a fashion by the weight of force and fear and necessity, but its strength is far less than when the particles are bound together by mutual confidence and good will.

It is because mutual confidence and good will are peculiarly the products of the intimate living together in family and community that wholesome community is vital to society.—ARTHUR E. MORGAN

DECENTRALIZATION

Edited by RALPH TEMPLIN

WHAT DOES DECENTRALIZATION OFFER LABOR?

Decentralization's contribution to American labor is discussed in *Free America's* leading editorial, in its autumn, 1946, issue.

"Big business means big labor," declares the editorial. "The general public—the consumer—suffers from both. This is an inescapable result of the concentration of economic power."

The "Declaration on Economic Justice" of Catholic, Protestant and Jewish leaders is quoted to the effect that "The aim of productive life should be the widest possible diffusion of productive and consumptive property among the great masses of the people." The editorial adds: "That, of course, is what *Free America* has been advocating for ten years. If the majority of union members owned their own productive homesteads, producing most of their own food in spare time, they would be much less willing to resign their economic destinies completely into the hands of a labor leader."

The point that big labor, in itself, is not an adequate answer to big business is well taken. But the setting of productive life on the land over against labor organization, as might be construed from this statement, is misleading and unwarranted. Collective bargaining, limited though it is, has often been labor's only available means and has secured for labor most of the reform there has been to the present moment.

This view also obscures the main values for labor in decentralization. Labor will by it be alienated needlessly from accepting a helpful way of life. The laborer will thus be prevented from understanding and practicing methods which can give him greater bargaining power, within his organization, than has been so far possible.

Where bargaining is the accepted method in trade, one learns by necessity the value of indifference, feigned or real, in the art of bargaining. The one who persists in indifference most successfully wins in this interesting "game" which has often delighted the soul of the western traveler in the Orient. When indifference in bargaining can be real—the customer does not need or want the article or the merchant does not choose to sell it—bargaining power reaches its maximum. This psychology of bargaining applies no less in the West or in labor's bargaining.

Labor cannot overnight change a system of economics nor suddenly scrap techniques already developed. But labor can learn to build without delay an economic system of its own within the economic system of the present. Important elements within labor's possible economy are such decentralist methods as land housing and land use programs, training for productive use of land as valu-

able self-employment in leisure hours or idle days and all wider cooperative techniques such as cooperative financing (credit and banking), cooperative security (insurance) and cooperative livelihood (production, distribution, wholesaling and retailing). In addition, labor's cooperative strength can be the pooled strength of all cooperators and of the entire cooperative system throughout the world. They can add to the bargaining strength of this ever more real indifference, a new and at present unknown strength in the American labor movement: that coming from the control of a decisive block of buying power. This is not mere conjecture. Already, in north European cooperative countries, through labor's use of this decisive buying power, all business has been tamed. Labor has been able to establish its own code in the entire country and had already achieved, according to League of Nations studies before the war, the highest living standards for unskilled workmen in the world.

Decentralization and cooperative non-farming life on the land have a unique contribution to make to labor's struggle for freedom. But more important than the techniques, which are everywhere available today, is a sound philosophy which can see the way of life recommended in relation to conditions exactly as they exist, not as some kind of delightful heaven into which the decentralist can withdraw. This way of freedom for the laborer can proceed on foundations of organization already laid. Its basic assumption, that all wealth results from the application of labor to natural resources, has never been better expressed than by Abraham Lincoln: "Labor is prior to and independent of capital. Capital is only the fruit of labor, could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration."

"... Although professional revolutionists might not see it, the rebellion of the human soul against domination and regimentation by mass organizations may be the great and genuine revolution which is still ahead of us.

"... In an age of mass-mindedness in nearly all fields of human activity and of growing collectivism in economy, education, propaganda, welfare and even recreation, the rights and the duties of every individual should be our concern more than ever. In the end, no state, no society and no other institution, religious or otherwise, can deliver the individual from his responsibility for forming his own life."—William F. Sollman, "Voice From France," *Pendle Hill Bulletin*, November, 1946.

Free America, "A Magazine to Promote Independence," from its new address (Box 1107, New Canaan, Connecticut), writes, "We are planning to change the format and to emphasize practical material on homesteading." To give reality to this greater emphasis there have been added to the editorial board, E. I. Farrington of *Horticulture*, Milton Wend, author of *How to Live in the Country Without Farming*, and H. A. Highstone, author of *Practical Farming for Beginners*.

AUNDH, THE "DENMARK" OF ASIA

In Gandhi's *Harijan*, from India, comes a brief statement which recalls to mind our last month as guests of Prime Minister, Appasaheb Pant, of Aundh State in the palace of his father the Rajah of the state. One of the smallest and least known outside India of the more than 500 native states, Aundh has nevertheless led them all in the significance of her social reforms and has won the right to be known as the "Denmark" of Asia. Her last constitution in operation for ■ number of years, begins by making the Hindu *Jajmani* (age-old village organization) the primary unit of state government. The *panchayat* (five-elder ruling body) is made elective and becomes the court upon the visit to the village of a circuit judge. But first this body of elders, led by the judge, is responsible for settling each case out of court. Failing in that the case is tried outside under a tree in the presence of all the village for ■ cost to each litigant of about 50c and without the necessity of any lawyers. The majority of cases so tried are not appealed to the one higher court in the state. We spent our month in this interesting "decentralist" state, traveling about with inspectors and officials and watching these ruling village groups in action.

We found this state one of the most "modern" places in India. Two factory centers, Kirloskarvadi and Ogalivadi, turn out practically everything that is made in the way of manufactured things, which are distributed all over India. Workmen in these factories are village people, no one of whom is allowed to be uprooted out of his village ancestral holdings or culture. They stay (but do not live permanently) in these beautiful factory communities as at a university, then go back to their villages carrying with them the influences of a liberal education, in addition to the skills and experiences which they have thus gained. They are turning out goods which would rank high among the finest products of the west and which include their own lathes and dies, complete cotton manufacturing units, stainless steel ware, enameled goods, glassware, and soap.

Appasaheb Pant, whom Gandhi quotes, is an Oxford Bar-at-Law and has himself instituted many of these reforms. Gandhi comments, "Appasaheb writes from experience, having had much to do with the administration of Aundh." The passage bears the title "*Decentralization*."

"The British have forged an adequate instrument in the 'Services' (British dominated bureaucracy) to help them maintain themselves in this country. To maintain a sort of peace and order, and, especially ■ 'peace of the grave' that instrument may be adequate. For our purpose, one feels that the decentralization of administrative power is the first step.

"Centralization of power and authority leads to totalitarianism and human bondage. The test of the Congress (the nationalist party) in office with this centralized power in hand, lies in devising ways and means to create decentralization which will enable ordinary human beings to manage their affairs themselves and in that process become more human, creative and therefore happier."

—RALPH T. TEMPLIN

EDUCATION FOR COMMUNITY

News and Information

on Residential Adult Education and the People's College

Edited by GRISCOM and JANE MORGAN

SCHOOL CONSOLIDATION AND COMMUNITY

Somewhere, I have forgotten where, I have seen a sociological study of the influences that make for rural community, such as school, church, store, and the grouping of houses. And the influence that predominated, according to this study, was the school. It appears to me that the decay and consolidation of the small rural school may be a major reason for the decay of American rural life. This thought struck me with particular force last fall when a neighboring township voted on the consolidation of schools. For near our farm is a small elementary school that serves a well integrated community, with grocery store, a cluster of houses, and a surrounding area of farms. I asked some of the people whether they would vote for the consolidation, and I expect I got a rather typical reaction to school consolidation. Consolidation was considered something inevitable, not because it was desirable, but because the trend is toward consolidation. The local school was valued, its work has been good, and learning in it was considered perhaps superior to that in a consolidated school. But the county superintendent of schools had planned it, and there was little resistance to this move.

This development of unwarranted consolidation was given specific attention by the American Youth Commission in its report *Youth and the Future*. "In some states," according to this report, "consolidation of attendance areas as well as governing districts, has proceeded so vigorously . . . that real damage has been done to rural community life." "The Commission is not unmindful of the values that attached to rural community life around the small district school. Every effort should be made to retain and strengthen these values. This can be done by continuing to provide schools close to homes of the pupils in the first four to six grades, by carefully observing community boundaries in laying out attendance areas, and by continuing to give parents in the various communities an advisory relationship to the administration of the neighborhood school." The Commission advises consolidation of school *districts*, but a limited consolidation of schools. This advice has found support in some states, notably in New York.

The editors of this section of Community Service News would like to hear from readers about the relation of school consolidation and district schools to the well-being of the community. The two following quotations have interesting bearing on this problem.

"I understand from various friends that there is a campaign going on in rural areas to re-open our old-fashioned, one-room country schools. Well . . . one might go further and fare worse. What such schools used to be able to give is something we very badly need, and that is a real first sense of being a member of a definite community. Without more of that sense than we now have, there is

not much sensible hope of the better nation out of which must come the better world. The big, over-crowded modern schools with their parades and drum-majorettes and courses in 'citizenship' just do not give this vital sense of human association. I shall watch any such small school experiment with interest, and so here's a Porter apple for dear teacher, and may the children be sent home early when the afternoon darkens and the stove glows red, and the snow begins to fall."

—Henry Beston, in *The Progressive*.

The *Encyclopedia of Modern Education*, reporting the consolidation of schools in Denmark, tell us: "There is danger that consolidation of schools may result in the disappearance of the country schools as a cultural center of the rural community. This danger would be deplored by many because the close connection between the home and the school, and between the teacher and the community, is considered the most valuable asset in the Danish school system." One wonders if the consolidation of Danish rural schools will bring about the fall of Denmark's famed rural life, as it has contributed so much to the fall of that of America.

HOW "MY COUNTRY SCHOOL DIARY" WAS WRITTEN

In the November issue of Community Service News we printed a review by Arthur E. Morgan of Julia Weber's *My Country School Diary*. Julia Weber's letter of appreciation has so much bearing on the relation of school to community that we print parts of it here:

"Your very fine review of my book reached me today. You have done what I hoped everyone would do—look beyond the lack of literary merit to find a kind of education that is real and important—and necessary if we are to survive as a democracy. Although the book is generally well received (it is going into its fourth printing this month) I am distressed that more people do not recognize the education portrayed in it as good education. Perhaps that will come. Reviews like yours help a great deal and I appreciate deeply your support.

"You raised several questions in your review that I believe you would like to have answered. First, about the book itself. It is a genuine, strictly factual account. No anecdotes have been added or colored. The story is reproduced just as I wrote it night after night while I was teaching. Here and there, because the manuscript had to be shortened so considerably, some of the text had to be changed to make it read properly but these changes were minor. Of course, the editing took care of completing some of my sentences, making corrections in grammar and the like.

"It was interesting to all of us who worked on the editing to see how easily the diary fell into chapters. It showed clearly that we had purposes in mind every step of the way and deliberately worked toward certain goals. For this reason, much of the educational philosophizing was already in the diary. Some of this I left just as I wrote it. Other portions I extended as I edited the account. You remember that I state in the diary that during the summer preceding the third year I wrote my philosophy of education. Rather than put this in the book in one

lump (I tried so hard not to preach or be pedagogical) I divided it up and inserted some here and there where the words would have some meaning, and where they would add significance to an activity. Much of it I left out entirely.

"So you see, even the educational philosophizing which was added in the editing is genuine. The words may not have been there in the actual diary, but the philosophy was there being put into practice.

"I've taken time to tell you all this because of what you said in your first paragraph. Don't get too skeptical about the accomplishments of people, and don't be disillusioned easily. Fine things *are* being done and they *are* being written up honestly. I hope this letter helps to restore your faith a little.

"The rest of your review, and in fact, the rest of the bulletin interested me immensely. No one who has ever worked with Dr. Fannie Dunn could ignore the community problem you speak of. We worked at it, but the opposing forces were too big for us. The basic problem here was economic, I believe. If we could find something which could give the people of the community some measure of security, we might be able to hold them long enough to build cultural and spiritual ties which would build an increasingly finer community instead of breaking it down. (Actually the economic and cultural must develop together.) So, in addition to the industries recorded in the book we studied camping and goat dairying. This last would have been ideal, but to make it successful in that community, all the families would have had to work very closely together—(e.g. to reduce transportation costs) and they weren't ready.

"You remember that Irene Ramsey went to the town school the first year because her parents thought a small school couldn't be a good one. Then after they heard the talk of the community they realized that the small school was giving the children more than the town school. Mr. Ramsey became very interested when we were studying about the possibility of building up a goat dairy industry in that community. He tried to solve some of the problems involved and suggested that if the adults could get together to do things for themselves, perhaps they'll learn to work together on bigger things. We did get to the point where all families made mattresses as a cooperative project. They saved themselves considerable money and had better mattresses than they could afford to buy at the time.

"Mrs. Hill and Mrs. Thompson worked hard after I left to keep such things going, but more and more people left the community, new ones came in who weren't interested, so even they stopped. Finally there were eight children left in the school with a very poor teacher. Last year the school was closed and the children sent to the town school. Now what is left cannot be called a community—or even a neighborhood.

"But you are right, although I felt at the time that it was important to build that community as a continuing one, it was a vague notion, and it wasn't until after I left the school, and studied with Dr. Edmund Brunner that I got a new vision of what a community can be."

GEORGIA EDUCATION SERVICE OPENS PEOPLE'S SCHOOL

A notable step forward in adult education on the American scene has been taken by the Georgia Workers Education Service, 353 Courtland St., N. E., Atlanta 3, Ga., with the establishment of its community-wide Georgia People's School.

Originally scheduled to open Feb. 3rd, the People's School found the response to its announced program so great that classes were deferred a week to make provision for additional groups. The School officially opened to an enthusiastic attendance on Feb. 10-11-12.

First term of the Georgia People's School covers the period from February 10th to April 2nd, allowing eight weekly one-hour evening sessions for each course. Subjects taught are "Georgia Trends," "Trends in Collective Bargaining," "Our Economic Life Today," and "Effective Speaking." The only charge to students is a one-dollar registration fee for each course.

The School, holding to the community-wide theme of its founding, has drawn its lecturers and instructors from every quarter of the populace. A partial but exemplary list includes Dan Duke, former Assistant Attorney General of Georgia, widely known for his militant liberalism; Ralph McGill, world-famous editor of the Atlanta *Constitution*; Frank Constangy, corporation lawyer and executive secretary of the Industry Advisory Council; Charles H. Gillman, Georgia Regional Director, CIO; George L. Googe, Southern Representative, AF of L; Rushton Coulborn, Professor of History, Atlanta University; and Miss Mildred Mell, Professor of Economics and Sociology, Agnes Scott College, Atlanta.

The breadth of the faculty roster has been matched by the variety of the student body. Colonel, laborer, professional, white collar worker, housewife—all are included without regard for race, creed, or color. Registrants find also that there are no previous education requirements.

The hearty response to its first term call has convinced the directors of The Georgia People's School of a deep hunger among the State's citizenry for practical adult education on a mature, democratic basis. With a spring term scheduled to begin just after close of the winter series, they are looking forward to well-grounded expansion over the years to come.

"... To our Victorian ancestors perhaps the most striking disillusion of the modern world would be the failure of universal education to provide the beneficial results they so confidently expected."—Tharold and Farrow, *Community Centres*, Home and VanThal, 1945.

CHURCH AND COMMUNITY

CAN THE CHURCH DEFINE ECONOMICS?

At the National Conference on the Church and Economic Life, in Pittsburgh, February 18-20, Protestant leaders of the nation set as their goal to discover and follow "the Christian way . . . in a day when only the light of Christ can make clear our direction." One of the observers present, James D. Wyker, Huntsville Ohio Farm Bureau leader and ex-minister, names primary accomplishments of this conference as affirmation of the prerogative of the church in the economic realm, reduction of the extremes as between labor and industry, revelation of church unawareness that underneath all economics is the land and the people on the land, provision of Christian fellowship between leaders of the major phases of our economy and the setting of the stage for future church and economics conferences.

He has two important criticisms worth passing on.

First, *the ethics of economics must be made a major church concern.* "Agency ethics are vastly more influential than personal ethics. Agency ethics are vastly different than the sum total of the ethics of all the members of an agency. Therefore the church can never expect to redeem the economic system by multiplying and compounding the conversions of men. For example, consecrated labor leaders and industrialists are eagerly promoting world relief, while each of them operates agencies which practice restriction. A steel worker withholds his skill and labor from the consumer; the manufacturer holds the consumer goods off the market. With the bleeding heart of one ethical code man helps his brother survive. With the murderous deliberation of another ethical code man heaps privation and exploitation upon his brother.

(This statement, however, is misleading in its emphasis on agency ethics, which originate in and grow out of personal ethics, and cannot transcend personal ethics. The two are alike important, and are mutually interacting.)

"This is a Christian paradox. And it devastates the producer as well as the consumer for whenever the working regulation prevents the worker from producing maximum quantity and superior quality, the worker's character is eroded by group selfishness, the worker's human relations are polluted with dishonesty and the worker's world mission is obstructed by group selfishness. A similar statement would hold true for industrialist and farmer. In a complex society, agency ethics will eventually shape the personal ethics of all members of the enterprise."

Second, *the basic factors in economics, land resources and human resources, must receive central attention* in any realistic approach of the church. "Little mind was paid to the basic contribution of agriculture to our economy." A single reference to decentralization "the session passed up . . . quickly." Quoting:

"Is congested society anti-economic? I think it is, for concentration smothers individual worth, pyramids the cost of distribution, and invites corrupt bargain-

ing. Cities make strangers of us all, while rural dwellers operate within the realm of primary contacts, wherein each neighbor is his neighbor's keeper. ' . . . whoever possesses this world's goods, and notices his brother in need, and shuts his heart against him, how can love to God remain in him' (1 John 3:17). For this argument the important work in the quotation is 'notices,' for in urban dwelling neighbors do not notice. Cooperatives are an economic mechanism by which city neighbors can notice again."

It seems all too apparent from these and other observations which have multiplied that this conference repeated the pathetic futility which comes from viewing economics merely within a framework already existing, to the exclusion of tracing economics to the basic facts of man as producer, man as consumer, the earth as sole provider; human association as man's attack upon nature and his problems thus involved; and science as the human discoveries which should facilitate that joint facing of the human problems in carrying out the creation injunction, according to the Christian-Hebraic tradition, to subdue the earth and have dominion over it.

We cannot think basically until we realize that raising a head of cabbage, preparing it and placing it on the table for the family's consumption is as complete as any economic act can be, even in the most complex system ever existing, and more significant because simple and direct. The church can think and act with immediate significance in land-settlement, homesteading and cooperative areas. It has and can also, as in the past, say sharp things about an industrial system which goes on its way.

THE INDIAN JAJMANI SYSTEM

In this section of the January-February, 1947, *News*, the article "Two Great Social Scientists," by a misprint, has the name for the age-old village cooperative organization in India as Tajmani instead of *Jajmani*. Students desiring to look up information regarding this social structure, from the survival point of view a most distinctive one, will find one of the best sources the book by a Presbyterian missionary, William Wiser, who actually lived in an Indian village and became part of it. His research is *The Indian Jajmani System*, published unfortunately only in India (try the Presbyterian Mission Board). Another book, *Behind Mud Walls*, by Charlotte and William Wiser, tells the story of their life in the Indian village in a fascinating and instructive way.

"We shall not preserve our freedom by transferring to Government responsibilities and decisions which we ought to be making as private citizens. The fate of democracy in America is wrapped up in the vigor and effectiveness of voluntary non-Governmental associations striving to educate the people on political subjects and stimulate them to civic duty."—Dr. Harold W. Dodds, Princeton University. Quoted in *Recreation*, January, 1947.

RELIGION IN INDUSTRY

A wealthy shoe manufacturer of Providence, Rhode Island, has hired a minister, the Rev. Dale D. Dutton, to be "Vice-president of Christian Relations" with possible expenses of \$100,000 a year commissioned "to do good on 'instructions from God'", according to an Associated Press news article. Maurice C. Smith, the manufacturer, says that the idea came from his brother William H. Smith, Treasurer and Sales Manager, who on his return from a trip brought the result of meditation from a sleepless night:

"Business is rather a selfish institution. Is there anything we can do that is unselfish?"

Such well-meaning and generous acts are all to the good. But one must ask: Does such generosity face the crucial problem in doing good to people? Must business be always selfish: must unselfishness have always to operate as a side-show to real living? The answer is in realizing true Community. What is Community?

One of the best definitions is the following by John Dewey (*Democracy and Education*, pp. 4-6). "The parts of a machine work with a maximum cooperativeness for a common result, but they do not form a community. If, however, they were cognizant of the common end and all interested in it so that they regulated their specific activity in view of it, then they would form a community." To John Dewey's three community elements—recognition, interest and devotion—a fourth needs to be added—control—and all of these with awareness of the individual's place and part.

The tragedy of the loss of community out of our economic frame-work lies in the resulting fact that factories in the modern world are too often but great machines and not communities in any sense. They are rather only a part of a great machine, to quote from our introduction to Wilfred Wellock's *A Mechanistic or a Human Society*, along with "modern invention, modern advertising, modern education and even modern religion, to greater or lesser degrees, . . . which turn in this machine which we call our modern society; and which pours out ceaselessly as though from off an assembly line, mass beings who no longer care to call their souls their own . . ." Their needs cannot be met by the establishment of a vice-presidency in a manufacturing firm, even in the name of religion.

"Our cities today are full of dirt, slums and traffic congestion. Every city has its blighted central districts where offices, factories, tenements, streets, park and transport facilities are in various stages of obsolescence. Why don't we do something really effective about these conditions? . . .

"Our shame is urban mediocrity without revolt; filth, slums, decay and traffic snarls without action; private preoccupation and lazy contentment without compelling civic loyalties or great civic dreams."—Luther Gulick, quoted in the *National Municipal Review*, January, 1947.

AGRICULTURE

THEN—

Interview with Arthur E. Morgan in Philadelphia, August, 1930—

"Conditions are such in the agricultural world that young people are leaving farms all over the United States. Farming is getting to be an old man's job. Less than one per cent of the last 2000 students to enter Antioch College signified their intentions of becoming farmers.

"In the early days of our country seventy-five per cent of the people lived on farms and raised just about enough food to feed themselves and the other twenty-five per cent. Today California is probably the most productive state agriculturally in our nation, and there only fifteen per cent of the people live on farms, raising foodstuffs for the other eighty-five per cent and for millions living outside of California. That gives an idea of the exodus from the farm."—Quoted in *Dayton News*, September 13, 1930.

AND NOW . . .

"More than 5,000,000 persons left the farms during 1940-45 and 'there is no basis for expecting a large scale back-to-the-land movement,' declares Conrad Taeuber. (*Milbank Memorial Fund Quarterly*, July, 1946). This forecasts not merely a lower birth rate but greater breakage of families in the conditions of city life."—*Family Life*, November, 1946.

Only four of each ten farm youths in New York State who have left the parental home can go into farming; six of ten must enter nonfarming occupations. Even though agricultural education should be stimulated, other vocational interests must not be neglected. A particular challenge comes from the young adults from 18 to 30 years of age. They are not included in programs for youth or for adults. Those who are unmarried seek opportunities for sociability and further training. Those who are married want help with economic and social problems.—W. A. Anderson, Ithaca, "Rural Life Promises Much for the Future," *Chemurgic Digest*, Nov. 30, 1946.

. . . "As pointed out by BAE economists, technology has advanced so fast that foreseeable demand for agricultural products can be met without an increase in farms or farm workers. Yet the rates of farm-population replacement by natural increase are so great that 67 per cent more young farm men are reaching the age of 25 during the present decade than are needed to maintain the working force of farm men at 1940 levels; not all could stay on the farm even with no further technological advances. These facts, coupled with the large number of existing inadequate farm units, add up to mean that the agricultural program needs to be supported by broad gauge industrial and educational measures if the problems are to be adequately met. Any such positive program has to face tough problems of family selection. It might find work with part-time farmers to be of increasing importance." . . . Olaf F. Larson, in *Land Policy Review*, Fall, 1946.

REVIEWS

Small Town, by Granville Hicks (Macmillan, 1946. \$3.00).

Must an intellectual in a small town be forever an outsider? Are his interests and character so specialized as to make his participation in community life hopeless? Granville Hicks' experience in Roxborough is important testimony on these questions. The answer seems to be, "No, he need not be an outsider; he is not subject to inevitable exclusion from town affairs—if he is tough enough to meet some disappointments and bad feeling, and if he likes people though their faults differ from his own."

This book is not represented as a mirror held up before all the small towns of America. It is the story of a single small town, its development, its organization, its institutions and its people and their problems, both as individuals and as a community. It is not a sociological study as *Plainville, U.S.A.*, is, but it reveals people and community life as most sociological studies do not. It is a narrative analysis, with emphasis on the narrative, not on the analysis.

Your Community, by Joanna C. Colcord, (New York 10: Russell Sage Foundation, Revised 1947, 263 pp., \$1.50). This guide for the study and survey of a community's provision for health, education, safety and welfare is made more valuable than ever by Donald S. Howard's revision, which includes extensive changes especially in the fields of housing, medical care, consumer protection, and public assistance.

No one planning a survey of his community should be without this book.

The Social Work Year Book, edited by Russell H. Kurtz (New York: Russell Sage Foundation, 1947, 714 pages, \$3.50), is an authoritative record of organized activities in social welfare, and includes also a directory of 539 national agencies (voluntary and governmental) in social work and related fields. It is thus a valuable reference book for community organizations. Up-to-date bibliographies are included with each of the 79 topical articles, arranged alphabetically from "Administration of Social Agencies" to "Youth Services."

The Small Community Looks Ahead, by Wayland J. Hayes. (New York 17: Harcourt, Brace & Company, Inc., 1947. 276 pp. 16 pp. of photographs. \$3.00). This book is an appreciable addition to the literature on the small community. Leaders in community development will find it exciting and rewarding reading, for Mr. Hayes offers not only a picture of what good communities are like, but clearly marked and well-traveled roads to achieving them.

Well-organized and clearly written, the book merits wide attention as a text, a manual for leaders, or perhaps as a collection of good essays in which civic-minded, busy people may find encouragement for their community tasks. A bibliography and four appendices are of special interest to those engaged in community studies or community workshops.—Lowell E. Wright.

COMMUNITY AND FAMILY

WHAT'S WRONG WITH THE FAMILY?

(Excerpts from an article by Della D. Cyrus in *Atlantic Monthly*, November, 1946. Used by permission).

"The isolated autonomous family in the modern world is not only a source of personal failure and loneliness, but it is also the breeding place of prejudice, ignorance, fear, and hostility. How can there be successful international relations, enlightened world government, or any world peace as long as society is made up of millions of ingrown, completely self-interested families? How can such families produce world citizens who alone can change a world psychology from murderous rivalry to rational cooperation?

"All changes in family living must be in the direction of a more vital relationship with the community and the world. Anything which loosens up the rigid exclusiveness of the family, broadens its sympathies, brings its individuals into significant relationships with the members of other families, is contributing toward this end. But in a modern city the relationships between people and families are too often superficial and essentially meaningless.

"Being a citizen of the world means forming relationships beyond the rigid boundaries of the family which have some of the meaning which family relationships have had in the past—meaning discovered in the sharing of vital experiences and common goals. The unit of the family must open enough of its doors and windows to make it possible for a larger group of people to form a larger unit which embodies the basic pattern of the family—combined strength to meet common problems. Only when families are willing to release the habit and the spirit of cooperation into the community can we begin to have a community in the true sense of the word.

"Current efforts toward social improvement in urban areas made by social agencies, community funds, and citizens' committees, achieve the inadequate results one would expect in the absence of any community to improve. Such groups are always engaged in the struggle to get the lost and suffering individual or family in touch with 'community resources.' The community resource method is an effort to pick up the worst casualties of a society and to relate them to a pseudo-community made up of relief agencies, hospitals, clinics, clubs, social centers, family counselors, and the like. These resources are supported and sponsored by the fortunate for the unfortunate who have no real relation to each other or to the so-called resources.

"Although this method helps many people who need help and saves some from complete disaster, it is no surprise that several years of applying community resources to a family so often fail to put it back on its social feet. Nor is it any surprise that so many families continue to get out of joint with society no matter how many new resources are added to the list. People who are out of joint with life do not want to learn ceramics at a social center or find a friend at the

Y.M.C.A.; they want to get back into joint with life. There must first of all be ■ community for people to belong to, and the community, or in other words the people themselves, must together meet their own needs. The modern city is too big to make effective community life possible, but perhaps such a life could be created by groups of families within a city voluntarily banding into communities and meeting as ■ group the problems and needs of its individuals.

"Sporadic and timid beginnings have been made in interfamily cooperation. Families have cooperated in running nursery schools, tot yards, and victory gardens. Whole communities have built common heating and refrigeration systems. Housing projects have included common nurseries, laundries, and recreational halls. During the present housing shortage, groups of families have been forced to live together as one family in the same house—with conspicuous lack of success. The horror of anything faintly suggesting communal living prevents even timid and partial cooperative projects from being taken up generally. But the need is not for half-hearted cooperative projects or for communal living. The need is for effective communities. Must we always wait for bombs, fires and floods to see in a tardy flash that we all live together in the same world? Can't we see now that that old bus, the family, has broken down on a lonely road at night and that we are all in it together?

"Suppose a group of families in the same neighborhood of a large city decided to pool their problems and their strength. If they began on the problems of young mothers and children, they could as a group establish a child center for children of all ages in their neighborhood, to be run for as many hours ■ day as the group wished, perhaps twenty-four. They could secure ■ spacious building with ground around it,—perhaps a school,—get equipment, and hire a trained staff, perhaps some of the mothers themselves, who might be assisted by untrained mothers who wished to assist. This center could provide everything which children need: outdoor and indoor space, things to make and do, physical care, companionship, social experience, and supervision. It could be near enough to everybody's house to make it convenient for children to come and go easily at whatever hours fitted into their particular family plan.

"The objection that this takes the responsibility for children off the mother, where it belongs, and places it on the community, where it doesn't belong, is an irrational objection. Under our present lack of community, child welfare agencies, juvenile courts, reform schools, detention homes, and creches testify to the fact that society is already taking unsatisfactory responsibility for too many children whose parents have given up entirely. Under a truly community plan, parents would not be relinquishing responsibility but would be pooling it. In a sense, all children would be the responsibility of all parents. Under such ■ plan, parents would be much less likely to give up entirely, because the burden would be shared by all. By freeing children for the kind of play and companionship which they need, a community plan would give mothers some time in which to use capacities of their own. And only when a mother has some satisfactory life of her own can

she give her children the unmixed love and unselfish guidance which are her special gift.

"The next step for a group of families to take in creating a community life might be a cooperative house-cleaning plan. Commercial house-cleaning companies are already in existence in some large cities, but a community might have its own, composed of some of its own members, or several communities might form such a company together. Thus all general house cleaning would become a community business, carried on by people especially trained for the job, abolishing it forever as the lonely, unpaid, soapy preoccupation of some twenty-five million women. . . .

"If families cooperated on the problems of child care, house cleaning, and cooking, women immediately would be free and obliged to make some choices about their own lives. Some who like to be homemakers could go on being full-time homemakers. Some could work in the community enterprises themselves, while others could follow part-time or whole-time careers for which they had been trained. Some could develop talents which now atrophy. But all would have the freedom and the responsibility to do something valuable with their time. All would have the freedom and the responsibility to be part of a world larger than the family. Can anyone doubt that women so freed and so responsible would contribute more to the gracious living of the family as well as to the good living of the world?

"Community cooperation need not stop with meeting these problems alone. The community could have a recreational building or buildings for children and adults. It could have a sitters bureau or a clinic or a theater. Adolescents could take an important part in group planning and administration. Many jobs could be the special responsibility of adolescents for which they would receive both pay and community status. Whatever common problems the group decided to meet, they would not be met by 'resources' or by 'facilities' applied from the outside, but by the people themselves working or paying in common. . . .

"The facts show that the family is failing on all sides because it is trying to live on an exclusive diet of ingrown emotion with no real common life. Since neither a common life nor a whole life can be lived within the family any longer, what but a community can revitalize and reunite the family for a common goal? Only this time the goal of the family will not be to protect itself against the world, but rather to enter into the world which is already on its doorstep."

The writer's optimistic comment—"Can anyone doubt that women so freed and so responsible would contribute more etc.," is unfortunately not well founded. The fabric of human culture is transmitted from generation to generation by contact of young people with those who inherited that culture from the past. If there has been a break in that cultural inheritance—if the women freed from economic and domestic burdens have not inherited a pattern of social action from the past, their leisure will be banal. One of the chief values of a good community is that it maintains continuity of tradition and of content of living.—Arthur E. Morgan.

COMMUNITY HEALTH

CO-OP MEDICAL CARE FOR RURAL TEXAS

How Texas cooperative hospitals were organized, with the result not only of improving health facilities but of revitalizing the community and bringing town and country together, is told in two recent periodicals, *The Farm Journal* (October, 1946: "\$25.00 a Year Pays the Doctor," by Laura Lane) and *The Progressive* (February 24, 1947: "Texans Want Health," by William E. Zeuch).

Mr. Zeuch stresses the need for medical care in rural areas: "The medical needs of the armed services in World War II drained almost all rural areas of their remaining young doctors and dentists, leaving many small towns and farming areas practically destitute of medical and dental service. . . .

"Of the 60,000 doctors and dentists already discharged from the armed services very, very few are going back to rural medical and dental practice. . . . Texas . . . is hit more than most states because so large a proportion of its population—almost 60%—lives in towns of less than 2,500 people or in the wide-open spaces. . . ."

Farmers and businessmen of Amherst, Mr. Zeuch relates, both grew interested in the cooperative hospital plan then (in the late thirties) in operation at Elk City, Oklahoma, and built, in 1941, the first unit of the South Plains Cooperative Hospital; it grew till today it has 60 beds, four doctors, two dentists, a regular staff of nurses, and over 1,700 family members.

"Mistakes in the initial stages of this development of rural cooperative medical centers," Mr. Zeuch believes, "can be and undoubtedly will be rectified." These mistakes include under-charging, a tendency to locate hospitals too close together, and practices arising from the ignorance of true cooperative principles on the part of members.

The important thing is, concludes Zeuch, "that the rural folks of Texas have found a way to provide medical care for themselves. The solo doctors and dentists deserted them. The state did nothing for them. The Federal Government has not solved the rural medical problem. Through voluntary cooperation the people of Texas are finding a solution for themselves."

Miss Lane says the cooperative hospital idea is catching hold because:

"1. It brings hospitals to places that need them but never had them. It not only brings hospitals, but doctors, for doctors always follow good hospitals.

"2. It brings the cost of medical and hospital care down to a level where the majority of people can really afford them, and actually pay for them. A pre-payment plan is always part of the deal."

FLAT ROCK, OHIO

Rural-Urban Coordination by C. S. Hunsinger, published by Rural-Urban Coordinating Council, Flat Rock, Ohio, 1945, tells the story of rural-urban coordination in an Ohio community.

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MEETINGS AND CONFERENCES

March 20-22. Sixth Annual Southeastern Regional Conference on Adult Education, Atlanta, Georgia. Russell M. Grumman, Sec'y-Treasurer, Committee on Arrangements.

March 21-22. Missouri Valley Conference on Adult Education, Omaha, Nebraska. Alice Myers, Community College, Drake University, is Chairman of the Conference: W. H. Stacy of Iowa State College is Program Chairman.

March 26-29. Twelfth Annual Chemurgic Conference of Agriculture, Industry and Science, Oklahoma City, Oklahoma. Sponsored by National Farm Chemurgic Council, Inc., Station A, Box 397, Columbus 1, Ohio.

April 10-12. Twelfth Annual Mountain Folk Festival, Berea College, Berea, Kentucky. Miss Marie Marvel, Berea College, Chairman of the Festival Committee.

May 12-15. Second Annual Meeting, American Association for Adult Education, U. S. Thayer Hotel, West Point, N. Y. Special topics to be considered are university and workers' education, family life education, community organization for adult education, international relations, preparation of readable materials, use of conflict situations as aids to learning, the relation of UNESCO to adult education. Address inquiries to the Association, 525 W. 120th Street, New York 27, N. Y.

May 29-June 1. Spring Folk Dancing Camp, Oglebay Park, West Virginia.

JULY 24-31. FOURTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY, YELLOW SPRINGS, OHIO. FULL INFORMATION WILL APPEAR IN THE MAY-JUNE COMMUNITY SERVICE NEWS: MEAN-TIME ADDRESS INQUIRIES TO COMMUNITY SERVICE, INC.

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The books listed below may be purchased from Community Service, Inc. Some are now out of print or difficult to find. All are related to community development.

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To close out our remaining stocks before these publications diminish in their usefulness, we offer all three of the following for 50c:

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Community Service News will be made available in cloth or buckram binding to libraries or individuals desiring them. Prices are as follows (allow one month for delivery):

Volume II, III, or IV, cloth—each \$3.00.

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